## PHYSICAL CULTURE OF THE FACE SHOULD NOT BE NEGLECTED A DAY

Marion Martineau Prescribes Six Little Aids to Beauty For the Woman Who Wants to Look Like a Girl and For the Girl Who Wants to Look Very Nice.

WRITTEN FOR THE SUNDAY REPUBLIC.

Every woman wants to look like a girl.
She may not sigh for the lank, innocent
expression of childhood, nor she may not
year for the smooth, passive face of very
early youth.
Hor But what she does sack is the clear,

keeping young. Any woman can grow old if she wants to do so; any woman can keep young, if she will take the trouble.

A woman can at 30 begin to get old.

A woman can at 20 begin to get out. She can neglect to do her hair becomingly; she can fall out of the way of wearing nice neckwear.

She can let her complexion go to the dogs and her teeth keep company; she can allow her hands to shrivel and lose their shape; she can grow seamed and marred and she can forget that her figure should have its outling preserved.

should have its outline preserved.
All of these things are possible for the woman who does not care how she looks.

THE WOMAN WHO CARES. A great many women do care and care a great deal, but they do not know how. "I wish my cheeks were plump and rosy," sighed a woman of middle years, "and I wish, oh so much that my hate were glossy and wavy. But, alas, I am growing

If she had only know it, those faded, sunken cheeks could have been plumped out and that dull, scraggy hair could have been made to bloom.

It would have taken an hour or so a day for the first two weeks. But ofter that not more than the customary time which woman takes in grooming.

gasped a weman to a physical-culture expert, who had undertaken the task of transforming her from an ugly duckling into a beatiful swan. "I can't do it!"
"But, madame, you wear hairpins?"
"Yes-but-that—"

"Yes-but-that—"
The physical culture woman adjusted a curl under one ear, dressed out the sides of the head with a little pompadour, lowered the hair and handed the woman a glass. "Why I am almost pretty," faltered the woman. "My face no longer looks lean and faded."

LEAN AND FADED FACES. But what she does seek is the clear, fresh complexion of the girl in her early twenties; the bright eyes, sparkling with health, the pretty peachblow checks, the rippling hair and the white, even teeth.

These are the perquisites of very young womanheed; and the things for which the woman of later years signs and sighs repeatedly and with yearning.

Girlhood is, now, by common consent, moved along several pegs.

And a woman is called a "girl" these days until she has reached at least 25.

After that she becomes a bachelor girl until she is 20; and, if she be well preserved, this period can be moved along for five or ten years.

There are bachelor girls of 40 who are as fresh and pretty as bachelor girls of 5.

And there are many cases on record, and well known where youth and prettiness linger long past that age.

It is all a question of care; all a question of greening; all a question of hygiene; all a question of keeping young.

Any woman can grow old if she wants to oplump, though, alas, very few people

and very fat.
One can scarcely have hands that are too plump, though, alas, very few people have fat hands. The skin and flesh of the

hands are peculiar.

The hands grow old sooner than any other part of the body. And, at the age of 20, they will begin to show the years. At this time a very slow change begins to come over them. They lose their flesh and they begin to show their bony struc-

ture.

The knuckles are revealed and their covering of skin and sinews are painfully apparent. In time they shrink and shrivel until they are clawlike—the hands one

apparent. In time they sarrink and sarryel until they are clawlike—the hands one
so often sees in the old!

But this is not necessary.

The hands need moisture and the skin
must be field. They also need exercise.

Not exercise with certain fingers nor with
certain muscles, but regular exercise for
the whole hand.

Let the hands be soaked daily in a
warm, rich, soapy water and let them be
treated to a paste nightly and they will
surely retain their beauty.

AN AID TO BEAUTY.

Dish washing is said to be vary good for
the hands, providing good, pure soap is
used; and providing the soap be well
rinsed off the hands afterwards.

Washing with a good laundry soap is the



SHE WAS ONCE AN UGLY DU-CKLING BUT SHE TRANSFORMED HERSELF BY PHYSICAL CULTURE INTO A GRACEFUL SWAN.

## WHERE THE REINDEER OF ERE THE REINDEER OF SANTA CLAUS ARE REARED. Santa Claus girls carried away by a koryak warrior and forced to become his wife. Thus she upbraids him: "When I lived with my brothers they fed me on sent blubber. Why do you annoy me with your everlasting reindeer meat?" The increase of the Chukchi herds is a natter of growth during the last fifty years and is simultaneous with their ex-

Hardy Types That Range the Siberian Steppes, and the Shaggy Tribes That Tend Them-Chukchis Have Largest Herds in the World, Ranging From Five Thousand to Twenty Thousand Animals.

fully groomed, still look very untidy.
It is because they do not know the upto-date methods of looking nice.
There are ways and ways of making
the wrinkles disappear, and there are
ways and ways of making the hands charming and the eyes bright. Now, if you want to look very nice you must devote at least an hour a day to

MUST BE

FREELY USED ON THE ...E

AND

modern processes of beauty.

You must try to look nice, and you can not do it without application and strict attention to the new beauty methods.

Unless the hair shines, unless the complexion glows, unless the hands are correct in their plumpness and shape, unless the weight is in proportion to the height, unless the teeth are a joy and unless the motions of the body are graceful a woman cannot appear at her best.

the importance of a good heart and cor-rect emotions. This is all right, of course. But, fortunately or unfortunately, all women are born into a world which is critical. The eyes can see and the senses

The eye demands beauty, and no matter how good a woman may be, she loses a great deal of her power if she is not good PRETTY FACES AND GOOD HEARTS.

The woman who depends upon a good heart alone has very little upon which to work. But if to her good heart she will add a charming personality, then her power for good will be great.

One of the best women in all the world is also a beautiful woman. Her hearers in the early days of her army meetings as much to see as to hear

Her beauty, her elegantly groomed figure, her sweet voice and her good heart have, all combined, done a great deal for the personality of Mrs. Ballington Booth. And there are others, women with a reat influence for good, who, in addition to a good heart, have a wonderful physi-

cal perfection.

Do not despire beauty,

It is the most potent power for good It is the n

True, beauty may be turned to bad ends, but what influence may not?

A beautiful woman succeeds where an ugly woman falls; a beautiful woman inces you where another does not; a beautiful woman fascinates her family and keeps them fascinated, and a beau-tiful woman lives in the memory when others have faded away. So, don't neglect your beauty chances.

The hair is justly termed a woman's crown of beauty. It should surround her head in just the right manner, framing her face and setting off the eyes. It should bring out the colors and make he features seem softer and more deli-

'Dull, faded hair, worn scraggy, will not do this hair makes a great mistake. She should shampoo it until there is a

gloss to it. Then she should learn how to She should lower it for evening until it

dresses up the neck and shoulders. And for the day she should coll it high and Nor should she despise the art of the urling tongs and the subtle ways by

"What, wear a thing of that kind!"

great many women, who are very best of all things for wrinkled, freekied, knotty hands The laundry water, being part borax part ammonia, part soap and very hot, serves as a bleach and a softener. And, if, after washing, a woman will cream her hands very well and hold them

by the fire for fifteen minutes, she will have as charming a pair of hands as one The woman who slept with her hands in a glove paste one night a week, every week of her life for fifty years, had the right of it. She bleached her skin, banished the freckles, kept them soft and secured a good pinky growth of nail.

The glycerin in the paste, the bran, the powdered soap, the benzoin and the borax all acted as a medicine to the skin.

And then the matter of weight.

Oh, if a woman only knew how much There is a great deal of talk about the charm was lost by overweight.

The woman who weighs twenty pounds skin, and there is a lot of chatter about too much adds ten years to her age; the

too much adds ten years to her age; the woman who weighs ten pounds too much adds at least five years. A correct weight is such a joy to a woman, an overweight such a burden.

Do not neglect to reduce if you weigh too much; and do not make the mistake of thinking that reduction is impossible. No woman who neglects her physical culture exercises can hope to grow thin; no woman who eats too much can expect to retain her waist line.

The woman who drinks with her meals, sleeps in the middle of the day, does needlework instead of golf, and worries instead of singing will surely be fat.

Worry is a great fat producer.

Very fat women are nearly always heavy worriers.

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The fact that they worry only adds to their weight.

They can their food and the food does not assimilate. It goes to producing fat instead of the nourishment of the body.

Fat women are worrying in their temperament; weak in their muscles and wabbly as to heart action.

THOSE WEAK HEARTS. Women, as a rule, love to think that they have heart trouble. They boast of it

as of a superior talent.

as of a superior talent.

Really it is a sign of overcating, of poor hygiene, of ignorance of the laws which govern the human body.

A woman who would not think of boasting of other physical imperfections will tell you, with much pride, that her heart is very weak and growing weaker every day.

The teeth are very important factors in the make-up of physical perfection.

Fat women very often have poor teeth and a poor digestion.

Then cannot properly masticate their food.

A good dentist will remade all this

A good dentist will remedy all this. And, in these days, there are cosmetic dentists who will make the teeth look as good as new.

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They work in such a way that there is no gold visible; nor is the fact that the teeth are patched visible to the naked eye. They strive to restore the teeth without showing that they have been restored.

Just as a weman puts a patch in a garment without letting the patch show, just so will a cosmetic dentist patch the teeth aqu under a comment of the patch show, just so will a cosmetic dentist patch the teeth aqu unden avoid a patch and apply and apply and apply and apply and surface.

The body motions are very necessary to beauty.

Learn how to sway your body prettly and you have conquered the dreadful bugbeer of awkwardness.

You must learn to bend and sway, to move this way and that way, to stand un and sit down, without acting as if hinged. There are women whom it is a delight to watch and there are others whose every movement is painful to the eye.

Don't be one of the awkward sisterhood when you can just as well be graceful.

Physical culture exercises will make you graceful.

Practice them early and late. And, if

graceful.

Practice them early and late. And, if
you have a few minutes in between times
practice them again.

WRITTEN FOR THE SUNDAY REPUBLIC. The cold facts of science are not destruc-tive of the pleasant myth of St. Nicholas delivering Christmas gifts through chim-neys from a sleigh drawn by reindeer.

American Indians on the introduction of ponies.

PECULIAR FORM OF SLEDGE, Numerous bands have adopted a peculiar

The Jesup expeditions of the American Museum of Natural History recently brought in skulls and skins of reindeer from entirely around the Arctic Circle When arranged in order of locality by Doctor Joel Asaph Allen, the curater and authority on birds and mammals, he saw at a glance that the natural history of the at a glance that the natural history of the reindeer would require some modification. Docter Allen decides that in addition to the wild form there are two, and perhaps three, races of domesticated reindeer in Siberia, a different race in Scandinavia, besides a half dozen races of caribou in North America, all true Rangifers in science, but differing specifically. The reindeer, of all animals, is best adapted as a Christmas delivery animal. While he cannot endure a long journey, and three successive days of travel is

and three successive days of travel is about his limit in Siberia, he can travel in winter at Christmas time, when there is a crust on the snow which will bear

In summer he cannot travel much be n..res.

Hence the dog is the all-year-round mo-tor of the Arctics, for whom no distance or endurance is too great, if fed.

The Chukchis have the largest herds of reindeer in the world, ranging from 5,000 Mr. Waldemar Bogoras, the Eusslan-Si-

berian explorer at the American Museum of Natural History, has made an extended investigation of the reindeer and of the native tribes breeding them. ASTRIDE OF A REINDEER.

ASTRIDE OF A REINDEER.

Mr. Bogoras penetrated the interior of northeasternmost Siberia from Murkova, 1,500 miles north of Viadivostok. In the mountains he found the nomadic tribes of Lamuts, branch of the Tungus, who not only barness the reindeer to the siedge but ride on its back and load it down like the dromedary.

Caravans of Lamuts were met, mounted, with all their household effects, on the backs of reindeer, seeking new ground for encampments. They are scattered from the Asiatic Sea,

all along the mountains and inland for 100 miles southwest of Murkova. They are Asiatic stock, kin to the Manhurlans, existing in small bands, and forever wandering about like the flying Dutchman or the lost tribes of Israel. They are a small statured people, of light

weight and one of the several tribes which ride reindeers exclusively. They sit on the shoulders of the deer like midget jockeys, but never on the backs, and carry their household effects in bags, using neither saddles nor stirrups, and the children riding as handily as the

not so large as those of the permanently settled tribes, whose principal occupation

settled tribes, whose principal occupation is breeding and trading in skins.

A number of tribes in the vicinity of the Arctic shores have possessed domestic reindeer from the most ancient times, but, like all domestic animals, the origin of the domestication is lost in the obscurity which veils the origin of man hinself.

The heris are large but appreciate here. The herds are large, but apparently have been larger, the meat and skins contrib-uting to the existence of the tribes. The reindeer of the Arctic plays the part of cattle breeding of the plains.

The Tungus, while not nomadic, owing

on of many reindeer, have extended their operations of hunting and

fishing over a large area, as did the

Numerous bands have adopted a peculiar form of sledge, having stanchions fitted into circular holes in the runners, fastened with thongs; a circular bowlike forepart for attaching the traces, after the manner of Siberian dog teams.

The Tungus do not use shepherd dogs in managing their herds; their lean, small, nimble-footed canines are for hunting pur-

poses only and retain all the feroclouhabits of their days of freedom. As such dogs consider the reindeer legitimate prey they are carefully restrained to prevent hem from dispersing the herds. The Tungus reindeer are sufficiently tame to be milked and operated in the postal service and by merchant caravans.

The animal is variable in his domestication; the reindeer of the Chukchis can-not be milked without a struggle, and the European and adjoining Asiatic tribes— Laplanders, European Samoyees and Yenissey Samoyeds-manage their herds

with shepherd dogs.

The Koryaks and Chukchis, living east and north of Tungus, own the most nu-merous herds of the several groups of reindeer breeders and use exclusively the

So imperfect is their degree of domestication that one is tempted to believe that they in early times imitated, rather than acquired, tame reindeer from their neighere and attempted to domesticate the wild animals of their own country, since their animals revert to the wild state at the first opportunity.

Milking them is impossible, and in har-

ness they are difficult to manage, mable to endure prolonged or regular service. Koryak bands of Northern Kamehatka and around Baron Korff's Bay combin reindeer breeding and fishing, part of the tribes wandering in the mountains with their charges and the reindeer being oc-cupied with their nets or sea hunts.

Each band has a village on the coast and several camps, having constant intercourse, as every fisherman or hunter has at least several reindeer in charge of some relative or herdsman.

The herdsmen and fishermen, too, often interchange occupations. The ancestors of the people of nearly all coast villages, which now exist solely on the fisheries. had reindeer a century and a half ago.

At that time half of all the camps had herds, dividing their support with seal hunting. During the last century the herds increased in size and number. With the advent of the Russians war-fare was conducted on the Koryak border

by the Chukchis chiefly to carry away the reindeer herds, compelling the Koryaks of Opuka and Khatyrka in 1738-9 to live in underground buts and on roots and ROBRED PEINDEER DEALERS.

The present fishing Koryaks of Opuka River claim to be descendants of the robbed reindeer breeders, and in reality they do speak the reindeer Koryak dilect. differing from that of their maritime neighbors. All Chukchi tales ascribe the same

origin to the border wars. The ancestral reindeer Koryaks are described as having large herds, on which they lived, being unskilled fishermen. The reindeer Chukchls are represented

as a semimaritime people, having an aversion to the interior and being ready to risk their lives to procure their favor-ite food of sea meats, whaleskin and seal In the folklore tale of Elendi and his

ons a Chukchi girl is carried away by a

years and is simultaneous with their ex pansion to the westward and southward. Families which were formerly dependent on other people's herds now have descendants owning one or more herds of their

reindeer. The Chukchi, as compared with the Lamut reindeer, is undersized, legs shorter, body heavier, head shorter, antlers heavier, skin darker, and the differ ence between buck and doe less marked. The Koryak variety is still smaller and darker. The Lamut reindeer about the Okhotsk Sea is the largest and darkest

of all. The Chukchi reindeer is quite unfit for the saddle and not strong as a sledge motor as the Lamut variety, especially in the heavy snow. It is better for the table, however, as it fattens quickly and retains its fat. In good pasturage the fat accumulates over the entire body, having a depth of two inches about the tall. A brisk trade of reindeer progresses between the Lamuts and Chukchis, the former's animals having twice the value of the latter's.

VALUABLE LAMUT FAWN. A Lamut fawn is equal in value to a Chukchi grown animal; a broken Lamut r-indeer is worth three Chukchi animals. The Lamuts and Tungus often break in all the young bucks of their herds to barter the young bucks of their herds to harter with the Chukchis. The result is that the Chukchi harness reindeer of to-day is principally of the Lamut variety.

The Lamuts have ceased to shaughter animals of their own breeding, owing to cheapness of the Chukchi variety and its better edible condition.

The crossing of tame and wild reindeer is common with Chukchi herds, although the ratting season of the wild is two weeks later than that of the tame animals.

One by one the wild bucks approach the tame herds, fighting the tame bucks and seeking the rutting does. The herdsmen keep away, even at the risk of some loss of animals.

If a visit is necessary the herdsman of animals.

If a visit is necessary the herdsman carefully keeps to the windward to prevent scaring shy guests. The visits of the strangers are considered providential blessings, for which the herdsmen offer up ir cantations and special chorus and strive to allude and detain the wild bucks as long as possible.

Ircantations and special chorus and strive to allude and detain the wild bucks as long as possible.

After crossing the Chukchi considers his dessing recalled unless he kills the visitor, a feat to which he gives his best efforts. He thinks that if several of the wild bucks should escape his herds will return the visit on the following spring and never come back.

The interbred offerings are highly valued. Their willd blood is retained for several generations; they are broken to the harness, being swifter and having more mettle than the demestics, and are used especially for racing.

Sometimes a tame buck crosses with a wild doe; If known, the doe is watched, the offspring caught and broken, when it is most valued of all the herd.

The Chukchis think the first crossing more gentle, the second crossing showing minute signs of returning wildness.

DARKEST AFTER SHEDDING.

DARKEST AFTER SHEDDING.
The color of the reindeer ranges from spotless snow white to dark gray and hazelnut brown, usually called black by the natives. The animal is darkest after shedding the hair and lightest in the spring. The fawns are darker than the parents, the white fawns being most valued. In garment-making the fawn skins are used almost exclusively. The fawns are killed at two set periods in the fall, according to the type of skin desired. The late fall fawn skins are for heavy overcoats; of the adults, for bed covers, bedding.

overcoats; of the adults, for solved bedding.

For the Russian trade, spring fawns skins of the smaller size are required, as For the Russian trade, spring fawns skins of the smaller size are required, as they bring the largest price. Adult skins are soft curried before being sold to traders. The American Eskimos trade for the white-spotted skins, but the pure white skins are most highly valued everywhere. For garments, the Chukchi men value all colors alike, but the women prefer the spotted skins.

In winter the reindeer are fed on moss, of which there are seven species growing aoundantly on flat tundras and on the hills. With the first green sprouts peeping through the snows the reindeer abandon the moss and scatter in search of spring foods. In summer the animals feed on







Thousands of persons suffer from indigestion, weak stomach, malassimilation and kindred evils. The disease is either acute, subacute or chronic, and if not arrested speedily assumes a malignant character, impairing the entire system. Even in its mildest form indigestion causes a variety of distressing symptoms, such as Sick Headache, Biliousness, Nerrousness, Dizziness, Heartburn, Sleeplessness, Bad Breath, Lose of Appetite, Bloated Stomach, Sallow Complexion and other disturbances. It should be understood that all the foregoing symptoms are not manifest in every case, but some of them are, and their presence indicates a derangement of the stomach that will constantly grow worse if neglected.

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